



# Center for the Evangelical United Brethren Heritage **TELESCOPE - MESSENGER**

United Theological Seminary, Dayton, Ohio

Vol.5 no.1

Winter 1995

## **The Dedication of Infants A Ritual History**

**by Kendall Kane McCabe**

It is not unusual to be told by both former EUBs and former Methodists that the EUBs "dedicated infants" and that they had a service for it in their *Book of Ritual*. The impression often given or implied by such a statement is that the practice was a venerable one and that the liturgy was an inheritance at least as old as the Reformation. A brief review of the history of the service may bring some perspective to the discussion.

There was no such service in the Evangelical Church, and a prescribed order for infant dedication first appeared in the last United Brethren *Discipline* (1945). It was composed by order of the General Conference to supplement another piece of legislation that mandated the keeping of a Children's Membership Record. The *Discipline* stated:

Children of United Brethren parents, who have been consecrated or dedicated to the Lord, shall upon request of parents (or one parent or guardian) be enrolled on the Children's Membership Record. [1945 *Discipline*, p.28]

There is no prior mention of a Children's Membership record, so this appears to have been a means of keeping track of potential members (what Methodists at the same time called the Preparatory Membership Roll and was a list of all baptized infants). The legislation about the Children's Membership record said nothing about a service of dedication, nor did it require that baptized children be placed on the roll, a strange omission unless it assumed that baptism was the equivalent of dedication. The General Conference,

however, also passed another recommendation "that the Board of Bishops be instructed to prepare a ritual for a service of consecration or dedication of children in harmony with the provision of the foregoing item (1) under "Children's Roll" [*Minutes*, p.570]. Still no provision was made to include baptized children on such a roll. The discussion on the floor of the Conference (*Minutes*, pp.214-16) all centered around the question of the Children's Roll. No interest at all seemed to be taken in the proposed service. When a question was raised about transferring the children on that roll with their parents to another congregation, the children were referred to as "baptized." And when the new service appeared it was headed "DEDICATION OF INFANTS (Without Baptism)," again implying that infant baptism had been understood as a service of dedication. The option being offered was wet or dry dedication.

The 1945 United Brethren ritual was brief and reflects the "art of public worship" mentality that characterized American Protestantism at mid-century. There is an opening general statement of biblical warrants ("impressive precedent" is the term the ritual used) such as Hannah and Mary, Isaiah 40:11 and Mark 10:14. Emphasis was placed on the faith of the presenters and the environment of the local church as the setting where "this tender 'bud of promise' may blossom into a 'fragrant flower'" [*Discipline*, p.251]. A permissive rubric allowed for the minister to lay hands on the child and announce the dedication with a trinitarian formula. A rose bud might also be

given to "be cherished as a prophecy of unfolding life." It is interesting to observe that this service was both longer and more involving of the congregation than was the immediately preceding order for the baptism of infants. There Mark 10:13-16 was read and the sponsors affirmed their faith and agreed to raise the children "in the nurture and admonition of the Lord." It was almost entirely individualistic in nature. From an ecclesiological perspective, the new dedication service was a better baptism service than the baptism service!

The first EUB General Conference (1946) ordered that the UB service for "Dedication of Infants without Baptism" be included in the new *Discipline* (*Minutes*, p.300). The Children's Record, which had been the occasion for the appearance of the rite in the UB Church, found no mention in the new book, although a new section on "Children and the Church" declared that "Children of believing parents are entitled to Christian Baptism," and referred to those who "dedicate their children to God through Christian Baptism" (p.103). The new service for the baptism of infants represented a quantum leap theologically and liturgically from what had been in the rituals of either of the former churches. It clearly placed baptism within the context of the church, employed the Apostles' Creed as the historic baptismal confession of faith, and involved both sponsors and congregation in a vital way in the liturgy. Five different times in the service reference was made to the child being *dedicated* through baptism.

When the second EUB General conference (1950) met, the Committee on Ritual reported:

There was a feeling in the committee that a service for the Dedication of Infants without Baptism, in an official ritual, was somewhat contradictory to the doctrine which the church was expressing in the Order for Baptism of

Infants, and also to the categorical statement (*Discipline* Art. 269) that children of believing parents are entitled to Christian Baptism. [*Program, Reports, Memorials and Rituals*, p.369] They had a new dedication service submitted to them by the bishops which they included as an addendum to their report and which was approved by the General Conference for inclusion in the 1951 *Discipline*.

The forms which emerged for both infant baptism and dedication in the 1951 *Discipline* followed the same outline but varied considerably from their 1947 predecessors. The baptismal service was not as elaborate, and the dedication service lost its floral images as well as the parenthetical description "without baptism." While the titles appeared to distance the two services from each other as being very different acts, the contents of the services emphasized their similarity. Each service began with a trinitarian invocation and an address to the congregation. The baptismal address was a simple explanation of the place of infant baptism in the church. The dedication address was adapted from the earlier service. Then there was a scripture reading—Mark 10:13-16 in both services. The address to the parents was the same formula in both. After the act of baptism or dedication, the concluding prayers were the same except for the interchange of the words "baptize" and "dedicate."

The only other significant alteration in these rituals during the history of the EUB Church was the inclusion of more questions asked of parents, sponsors and congregation. The same questions were included in both services. In effect, infant baptism and infant dedication became the same thing in the EUB Church. The same requirements were made of those presenting the children and the same questions were asked of sponsors and congregation. Incorporation of the child into the life of the congregation was affirmed in each instance as was the expectation that the rite would find a later fulfillment and affirmation in some sort of personal growth and commitment. It may be that, regardless of what any individual's intention for the services may have been (and intent is a potent theological category), the ritual content of both infant baptism and infant dedication in the EUB tradition suggests a distinction without a difference.

*Dr. McCabe is Professor of Homiletics and Worship at United Theological Seminary.*

**TELESCOPE-MESSENGER** is published twice yearly by the Center for the Evangelical United Brethren Heritage, United Theological Seminary, 1810 Harvard Blvd., Dayton, OH 45406-4599. Correspondence should be sent to the editor at 1318 Daventry Ct., Centerville, OH 45459.

Editor:	Donald K. Gorrell
Managing Editor	Betty A. O'Brien
Editorial Committee	Donald K. Gorrell
	James D. Nelson
	Elmer J. O'Brien

## Thank you, Calvin

My first act as the second editor of the *Telescope-Messenger* is to acknowledge with gratitude the importance of the person who initiated this publication. When Calvin H. Reber agreed in 1990 to edit a newsletter for the Center for the Evangelical United Brethren Heritage he did so hesitantly. But he was as firmly committed to preserving the heritage of the EUB Church and its preceding denominations as was his recently deceased wife Audrie, who had actively served this cause as a member of the Center's Advisory Board. Inspired by love for her cause and loyalty to the denominational heritage, Calvin combined creativity and diligence to produce a semi-annual periodical that not only helped to preserve the tradition but also made others aware of the existence of our Center and its valuable resources. Through the publication many people from our heritage have been reminded of their historical roots, and many others have become aware of a denominational center and research collection they did not know about.



Calvin was more involved with the heritage than just by traditional editing; he also read and thought about our history and wrote more than most persons realized. In this issue and the next you will find diverse materials that he composed. We hope he will continue contributing pieces.

It is with fond appreciation for Calvin's pioneering work that I assume the task he began. As longtime friends and colleagues, we share many of the same values and commitments to a common heritage, but I am not his clone and readers may note differences of style and emphasis in future issues. To the solid

foundation he established I hope to add my historical understanding and creativity so that readers will continue to better understand and value the heritage of the Evangelical United Brethren Church and its antecedent churches. Thank you, Calvin, for your valuable contribution by creating the *Telescope-Messenger*.

Like Calvin, I believe it is not the primary task of the editor to write all the content for the periodical. I encourage interested persons to submit materials, whether articles, announcements, reviews, or commentary about things already published. If you have possible material in mind, or some already written, please write me at the address in the masthead.

—Donald K. Gorrell

« « » »

## 50th Anniversary of EUB Church Union

Looking ahead to the 50th Anniversary of the founding of the Evangelical United Brethren Church, November 16, 1946, the Historical Society of The United Methodist Church asked the Center for the Evangelical United Brethren Heritage to host a celebration of the occasion in 1996. The Center's Advisory Board and United Theological Seminary accepted the invitation and will host the meeting at Dayton, Ohio, November 16-18, 1996. Plans for the observance include a keynote address by Bishop Paul W. Milhouse, who was at both the 1946 and 1968 uniting conferences, papers on central aspects of the EUB heritage by scholars from the tradition, and a tour of historical sites in the former headquarters city of the denomination and surrounding area. As plans become firm, further announcements will appear in future issues of the *Telescope-Messenger*. Plan to join in the Celebration, November 16-18, 1996!

« « » »

## Newsboard

● **Ybor City Hispanic Mission Closes:** John Knecht sent word that the former EUB Ybor City Mission church at Tampa, Florida, closed its doors in May 1994. Started over 50 years ago in a clapboard house by Plutarcho and Ethel Roa, the mission school and church grew to a congregation of



over 350 members known as St. Paul United Methodist Church. After the church integrated with Hispanic, African American and Anglo members in the 1970s the membership declined. Its social service to the community continues as part of the Tampa United Methodist Centers.

● **Follow-up:** After writing about United Brethren origins in Japan in our Summer 1994 issue, missionary **Javan R. Corl** was invited to speak in the Funabashi Church of the United Church of Christ in Japan last autumn. That congregation had been part of the Japan Conference of the United Brethren Church and wanted to know more about the history and the Confession of Faith of the American denomination responsible for its spiritual roots.

● **Help Wanted:** **Rev. Larry Althouse**, who wrote EUB youth curriculum from 1957 to 1968 is trying to find copies—original or photocopies—of *Youth Bible Studies* for the year 1963. He has bound copies of all the other years. Please contact him at: 4412 Shenandoah Ave., Dallas, TX 75205.

● **Resource Materials Needed:** United Methodist seminary student who has a great passion for United Brethren in Christ history is interested in building a library which focuses largely on books and periodicals which deal specifically with this segment of our heritage. *Women's Evangelists* are especially desired. Please send information to **Ellen E. King**, 8455 Santa Ynez, San Gabriel, CA 91775 or call (818)-286-6651. Your assistance will be a tremendous blessing to a student who is enthusiastically working to enlighten and educate.

● **Out-of-print Book Available:** Copies of **John H. Ness's** history of EUB publishing, *One Hundred Fifty Years*, are available through the Center for \$8 each, postpaid. Send orders and make payment to the Center for the EUB Heritage, 1810 Harvard Blvd., Dayton, OH 45406-4599. Orders will be filled after June 1, 1995.

« « » »

## EUB Church History Prizes Awarded

The winners of the Evangelical United Brethren Church History Prizes for 1994 are **Thom R. Bower**, United Theological Seminary, and **Larry Corner**, Ashland Theological Seminary. Mr. Bower's paper, "Evangelical United Brethren Expectations from the

Uniting Conference," reviews a variety of documents written by church leaders immediately preceding the 1968 uniting conference. Mr. Corner's paper, "Bishop Philip William Otterbein," examines the bishop's accomplishments as a German pietistic leader who linked revivalism with daily Christian life and experience.

The award of these prizes is made possible by income from the **Audrie E. Reber Memorial Fund**, established to commemorate the life and work of Mrs. Reber who was a missionary in China, an author and a leader in women's work. Their purpose is to encourage students in schools of higher learning to produce studies in denominational history, theology and church life.

« « » »

## An Unfinished Story

At the suggestion of Dr. Stan Ingersoll of the Church of the Nazarine archives, Donald B. Tillotson sent the *Telescope-Messenger*, a copy of a pamphlet he had prepared about the East Montpelier (Vermont) Camp Meeting. Dr. Ingersoll rightly felt that because this camp meeting was conducted by the Evangelical Church we would be interested in the story. But since the Evangelical church was notably weak in New England and with only a small work in Vermont, this was strange news. However, Mr. Tillotson's pamphlet cited the *Evangelical Messenger* for a report on the camp meeting and the article was found in the September 4, 1912, issue. That and other evidence made clear that the East Montpelier Camp Meeting was an Evangelical one, but it raises several questions.

Those questions about the Camp Meeting itself Mr. Tillotson's piece mostly answers. That it had a strong positive influence is witnessed by the fact that he remembers his father talking about it and that the clippings he used in his article were preserved in the family Bible. His grandmother, Susan Tillotson, was also strongly affected by the holiness influence of the meetings, and the *Evangelical Messenger* article reports striking conversions and a commitment to missionary service.

The location, chosen after previous temporary ones, was a little south of East Montpelier village on a low bluff overlooking the Winooski River, where the tracks of the Montpelier and Wells Railroad ran between the bluff and the river. From his information

Mr. Tillotson concludes that camp meetings were first held there in 1901 and that the final session must have been held between 1915 and 1919. When the camp had ceased functioning, Olin Tillotson (Donald's grandfather) and George Maker planted pine trees on the grounds and in the 1950s Winston Maker made arrangements to sell the property.

A newspaper from the period described the tabernacle as being sixteen sided with a conical roof. It had twelve large windows and three doors, and a seating capacity of about six hundred. This facility was complemented by a tent used for daily children's services and a boarding house with fifteen sleeping rooms, a dining room and kitchen. There were also as many as twelve tents and shacks used by people camping on the grounds.

The United Seminary Library has microfilm copies of the New England Conference journals from 1896 to 1957. In the 1906 report of the presiding elder, East Montpelier is identified as the "seat of our Vermont camp meeting—which is a great blessing to all the adjoining towns." At that time there were small, struggling Evangelical churches in both Montpelier and East Montpelier. While the 1912 journal reports on a successful camp meeting and a good outlook for the coming year, the 1914 annual conference recommended that "all property interests vested in the East Montpelier Society" be transferred to the Montpelier Church. No further mention is made of the camp meeting, but a diligent search of the *Evangelical Messenger* might uncover more information. Dr. Harry DeWire, who for a time served a church in the New England Conference remembers the conference as being small, but one wonders how it was that any church survived in an area so different from the Pennsylvania German culture in which the Evangelical Church arose.

Dr. Raymond Albright, whose *History of the Evangelical Church* is the standard work, seems not to address this question, and no other history of the conference was found in our archives. Dr. Albright does have some word about camp meetings, though not of the East Montpelier one. He reports that the first camp meeting of the Evangelical Association was held on the farm of Mr. Michael Maize near New Berlin on May 30, 1810, and that within a short time it was customary to have a camp meeting in every district of the church. By 1816 the *Discipline* lists as one of the duties of the presiding elder "to set the

date for and conduct camp meetings according to his judgement" (Albright, *History of the Evangelical Church*, p.157). The East Montpelier Camp meeting followed this practice as a newspaper clipping from the time reported that "Rev. D. F. Burns, presiding elder of the Boston district of the New England Evangelical Conference, is president of the association and in charge" (item dated August 11, but newspaper and year are not identified.)

So the story of the East Montpelier Camp Meeting is an unfinished one that begs for more information. The Evangelical Church was born in New England out of the holiness movement and its founder was Joshua Gill (his obituary can be found in the 1908 *Journal*, pp.42-45) but what more can be learned of its history? What more can be learned about the camp meeting movement in the Evangelical Church and its influence? Answering such questions may lead to others but any information to fill this gap in Evangelical Church history would be welcome.

—Calvin H. Reber, Jr.

« « » »

## Book Reviews

### One Preacher's Story

Daniel Leroy Shearer. *Daniel, Some Day You're Going to Be a Preacher*. Harrisburg, Penn.: Published by the Author, 1994. 328 p.

In closely printed pages and careful detail, Dr. Shearer has given an account of his life and ministry. Even though the story includes many interesting anecdotes, family and friends are most likely to want to read the whole book. It would remind them of aspects of the life they shared with him and fill in parts with which they were not familiar.

However, since Dr. Shearer was involved in key aspects of church life during years of denominational transition, persons studying those particular aspects would find his account providing knowledge of them in the individual chapters. These in sequence were Lebanon Valley College (student years), 1938-1941; Silver Springs Charge, 1941-1948; Harrisburg First Church, 1948-1953; Ephrata First Church, 1953-1962; Hummelstown Trinity Church, 1962-1969; Superintendent of New Cumberland District, Central Pennsylvania Conference, 1970-1973; Conference Council Director, 1973-1980; State College District

Superintendent, 1980-1982; Administrative Assistant to Harrisburg Area Bishop, 1982-1991. Related involvements in boards and conferences are also reported, along with participation in the process of moving from UB to EUB to United Methodist denominational structures.

A reading of the entire work informs one of Dr. Shearer's style of ministry and handling of particular situations, his appreciation for those with whom he shared ministry and the large contribution made by his wife, Irma. In providing a complete personal history, such as his family might want, with details on all aspects of his ministry and reflections on these experiences, Dr. Shearer may have tried to do too much in one book, but he does provide, as he promises on the cover, "the story of one preacher's unfolding dream."

A copy of this book has been placed in the EUB Heritage archives.

#### **A Pioneer Woman Evangelist**

*Autobiography of Lydia Sexton: The Story of Her Life from 1799 to 1872.* Dayton, Ohio: United Brethren Publishing House, 1882. 655 p.

In his chapter "The Ordination of Women—The Development in the Church of the United Brethren in Christ," in *Woman's Rightful Place*, edited by Donald Gorrell, Jim Will lists Lydia Sexton as one of the early women licensed to preach in the United Brethren Church. In 1991, another scholar, Julia Dagenais in *Mid-America Folklore*, gives greater attention to Sexton in an article on "Frontier Preaching and Formulaic Poetry." Dagenais sees the travelling preachers of the midwestern frontier as the 19th-century brothers and sisters of Homer and the Medieval troubadours and she draws on the *Autobiography of Lydia Sexton* to provide an outstanding example. If such writers as Dagenais see Lydia Sexton as important, inheritors of the UB tradition should be more aware of her.

Mrs. Sexton was born in New Jersey, had a difficult childhood and was widowed twice in her twenties. She provided for herself and two young sons when opportunities were few for women and later married Joseph Sexton, who was nobly supportive of her calling to ministry. While living at Liberty, near Dayton, Ohio, she committed her life to Christ and was baptized in a Campbellite service in the Great

## **Archival Newsnotes**

### **Bishop Stamm Papers**

Bishop John S. Stamm was one of the most gracious Christians and noble leaders in the Evangelical Church tradition; yet until now the EUB Center archives had only periodical pieces and references to him. Fortunately this lacuna has been remedied through the provision of some of his writings by Lucy Rowe. Ms. Rowe, who served as a missionary nurse in Northern Nigeria and a translations secretary there as well as later in Malaysia, began her ministry early as a secretary to Bishop and Mrs. Stamm. This led to a parental caring by the Stamms and eventually to her receiving some crucial documents which she has passed on to the Center for preservation. Most important is the typescript autobiography of Bishop Stamm provided in a loose leaf binding with its pages protected in plastic, which will be reviewed in the next *T-M*. Also included in the gift are his book, *Evangelism and Christian Experience* (Evangelical Board of Publication, 1930), an unfinished manuscript study of 1 Thessalonians with introductory note by Mrs. Stamm, three retyped sermons with the originals, and a copy of the page from the *World Evangel*, November 1961, written by Ms. Rowe at Bishop Stamm's death on her relationship with the Stamms.

In presenting these papers to the Center, Ms. Rowe has provided an example one wishes others would emulate. Others in the church may have writings from leaders which should be preserved in the Center and a further contribution would be made if they were given in such well-protected form.

—Calvin H. Reber, Jr.

Miami River. She delayed joining a church for two years but joined the United Brethren after attending a meeting conducted by Rev. Jacob King of Germantown. This, she said, "was the beginning of good days with me" (p.200). On perusing the *Discipline* of this denomination she found "that there was not a rule in it but was in harmony with the word of God and the teaching of the New Testament" (p.201).

She prayed at home but was silent in public meetings until the elder conducting one meeting rebuked



the women who could talk about all else but never had a word to say for Jesus. This convicted her and at the next meeting she testified. The presiding elder was so impressed he declared God had a great work for her and if she desired a quarterly license, he would grant her one. This offer she refused, saying she could do all her talking without such license (p.211). She did go on speaking and in 1851 the UB Illinois quarterly conference granted her a license as an approved minister of the church (p.240). She was content to preach with a quarterly conference license for seven years, but when she was recommended for annual conference license, Bishop David Edwards reported that General Conference had resolved that no woman should be licensed to preach. However, since he had no objection to women preaching and saw no violation of the Word of God or the *Discipline* to give women recommendation to preach as Paul gave Phoebe, she was given such recommendation in April 1859 (p.405).

The larger part of her autobiography is given to reporting her widespread itineration in which she preached in many places with great effectiveness. Julia Dagenais reported that she was spoken of by her contemporaries as "one of the most remarkable women of her age" and a "preacher with a golden tongue" (Dagenais, p.120). The sermons included in her autobiography support that judgement.

Mrs. Sexton faced both opportunity and opposition. There were those who were drawn to the service by the novelty of a woman preacher and others who came to mock and oppose. The reason for their coming made no difference as she only felt bound to make Christ known and to provide people an escape from their sins and future judgement. Her conviction and trust in God brought power and there was much testimony to prayer being answered. Despite the competition among denominations in that time, she was welcomed in many different churches.

While preaching salvation through Christ was her main theme, she did not avoid opposing slavery and declared vividly the plight of the slaves. She was also an advocate for women in their oppression. She urged women to give up their "manfearing spirit" and extolled on the virtues of women having the right to vote (p.318). She encouraged other women who felt called to minister. She was dependent on what people desired to pay her, stayed where hospitality was provided and paid for that when required. So with

their attempt to farm and itinerate, the worldly goods of the Sextons was always limited.

The story of her life intersects with many people and events including the Civil War and the assassination of President Lincoln. One gains a description of life, and especially religious life, in the 19th-century Midwest. Poor housing, flooded streams, poverty, sickness and death make their mark and explain why assurance of future blessedness needed to be a part of her message of salvation.

Born in New Jersey, Lydia Sexton's life moved gradually westward: her preaching began in Ohio, moved into Indiana, Illinois, Missouri and Kansas. As her autobiography concludes she was serving as chaplain in the state prison in Kansas. Strange as this may seem for a woman at that time, her compassion led to a strong ministry and caused her to attend the First Prison Conference in Cincinnati in 1870, where she was an influential member. In the last decade of her life she also helped the "Exodusters"—the black immigrants to Kansas from the southern states who were often in great physical want. This is reported by Dagenais and not covered in Sexton's autobiography.

To get the full feel of her life and the strength of her vivid, biblical preaching, one must read the autobiography even though the details of her travels often tell more than one wants to know. But this review for the *Telescope-Messenger* cannot conclude without noting her reply when a brother asked her to show the difference between Baptists and the United Brethren. She stated her objection to the Baptist accent on predestination and their approval of slavery, which the United Brethren opposed, and stated her case so well that the inquirer left the Baptist church for the United Brethren.

After reading this autobiography one is left with an intriguing question. How did this record of a woman preacher get published by the United Brethren Publishing House in 1882? This was well before even the United Brethren Church ordained women; yet the publisher must have felt assured of an audience for those 655 pages about a woman's ministry. Until research provides another answer we must assume that her ministry was widely and favorably enough known to assure the publisher of a market. This would seem further evidence of her influence and reason why United Methodists of the United Brethren tradition should know about her.

—Calvin H. Reber, Jr.

## ANECDOTAGE

The nature of term episcopacy is not always understood in the United Methodist Church. A helpful account and explanation of it in the Evangelical Association tradition is found in Samuel P. Spreng, *The Life and Labors of John Seybert, First Bishop of the Evangelical Association* (Cleveland: Lauer & Mattili, 1888, pp.252-53), who was himself elected a bishop in 1907.

The chief business transacted by this General Conference [of 1843, at Greensburg, Summit county, Ohio] . . . was the re-election of Bro. John Seybert to the episcopal office. Episcopacy in the Evangelical Association is not an order, but an office. Consistently with this conception, bishops are not elected for life, nor ordained as such by the laying on of hands, but are elected simply and licensed for a term of four years. They are however eligible to re-election during life or 'good behaviour' and satisfactory administration.

Bishop Seybert, it appears, considered himself in office, until on the ninth day of the session, the episcopal question was brought up. It was then declared that the Evangelical Association was without a bishop at that moment. Upon this the feasibility of electing two bishops, was taken into consideration. It was finally determined to elect two, on account of the rapid extension of the work. After discussing the merits of a number of candidates, who were sent out of the room during

the discussion, the conference proceeded to an election. The result was that John Seybert was re-elected, and Joseph Long newly elected, to the episcopal office. Seybert made the following entry in this journal:

"To-day I was *for two hours and fourteen minutes* relieved of the office of bishop, that being the exact time from the moment when my term of service was declared to have expired, to the moment when I was declared re-elected. I now feel more than ever the high importance of the position, and realize an inward constraint to devote myself with renewed energy and consecrated zeal to the work committed to my hands, to journey to all points of the compass, to execute my commission. The Lord give unto me and unto my colleague grace to do our duty, so that we may edify the Church and bless the world! Amen."

There are several ramifications of the treatment of the episcopacy as it is here indicated. The termination of the office of an incumbent bishop prior to the process of re-election effectively interrupts the tenure of the office holder and thus technically renders the seniority of all holders equal. This procedure more strongly than any legal definition supports Spreng's contention that the bishop of the Evangelical Association at the time was conceived of purely as an elected office holder rather than in any sense a member of a distinct order of ministry. —James D. Nelson

---

Center for the Evangelical United Brethren Heritage  
United Theological Seminary  
1810 Harvard Boulevard  
Dayton, OH 45406

Non-Profit Organization U.S. Postage PAID Dayton, OH Permit No.579
---

ADDRESS CORRECTION REQUESTED